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Pouched garments (*utsaṅga*, *yige* 衣襍) and flower balls (*puṣpa-puṭa*) in texts and art*

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(I) pouched garments (*utsaṅga*, *yige* 衣襍) and flower balls (*puṣpa-puṭa*) in texts

In Kumārajīva's translation of the Lotus Sutra (abbr. Kj), namely the *Miaofalianhua jing* 妙法蓮華經 (T. 9, no. 262; trans. 406 C.E.), we find a depiction of gods' carrying flowers in the folds of garments:

(1) Kj. 23a27~b4. 爾時，五百萬億國土諸梵天王與宮殿俱，各以衣襍盛諸天華，共詣西方，推尋是相，見大通智勝如來處于道場，菩提樹下，坐師子座，……及見十六王子請佛轉法輪。即時，諸梵天王頭面禮佛，繞百千匝，即以天華而散佛上。其所散華如須彌山。(= 23c4~10, 24a12~18, 24b20~26)

"At that time, each, having filled the folds of their garments with celestial flowers, five thousand billions of Brahmā kings all together went towards the west with their palaces (*vimāna*), seeking (the reason) of this phenomenon and saw the Tathāgata, Excellence-of-Great-Penetration-and-Wisdom (Mahābhijñājñānābhī-bhuva) on the terrace of enlightenment, sitting on the lion-seat under the Bodhi tree ... also saw the sixteen princes entreating the Buddha to turn the wheel of the Law. The Brahmā kings, thereupon, bowed their heads at the Buddha('s feet), circumambulated him a hundred thousand times and then, scattered celestial flowers over the Buddha. The scattered flowers were as large as Mount Sumeru."

Its parallels in Dharmarakṣa's Chinese translation (T. 9, no. 263; translated in 286 C.E.; abbr. Dr.) and the Sanskrit versions read a little differently.

Dr. 90b12~18 時五百億百千梵天各從宮殿駱驛四出，以諸天華如須彌山，……適見佛已，尋時即往，稽首于地，繞無數匝，手執大華，而散佛上。(= 90c23~29; ≠ 90a1~7)

"Then, five hundred thousand billions of Brahmā kings one after another came out from their palaces in the four directions, with celestial flowers as large as Mount Sumeru ... having seen the Buddha, immediately came up to him, bowed their

* This article is based on my previous articles published in Chinese (2008: 153~158 = 2016: 45~53) and Japanese (2007: 453~458). I am very grateful to Peter Lait and Susan Roach, who went to great trouble to check my English and to and to Aneesah Nishaat and Li Cheng-Jung, who read through my draft and offered many useful suggestions. This work was supported by JSPS KAKENHI Grant Numbers 26284026, 17K02219 and 16K02172.

heads at the ground, circumambulated him an infinite number of times, took the large flowers in their hands and scattered them over the Buddha.

KN.165.3~12. *Mahābrahmānas ... divyāmś ca Sumerumātrān puspadutān grhītvā* (O. *divyāni Sumerumātrāni puspadutānī grhītvā*) ... *taiś ca* (O. *tai(h)*) *Sumerumātraih puspadutais tam bhagavantam abhyavakiranti smābhiprakiranti sma* (= 168.11~6, 172.1~10, 175.9~176.1)

“The Great Brahmā, having taken celestial flower balls as large as Mount Sumeru, ... They scattered and strewed the celestial flower balls as large as Mount Sumeru on the Lord.”

The Chinese word *yige* 衣襍, found in the above-quoted Kumārajīva’s translation of the Lotus Sutra, does not have any parallel in any other version. The same word occurs at another place in the same translation, where it parallels Skt. *utsanga*:

(2) Kj. 12b17~25. 周匝俱時歛然火起，焚燒舍宅。長者諸子若干，二十或至三十在此宅中。長者見是大火從四面起，即大驚怖。..... 是長著作是思惟：“我身手有力，當以衣襍，若以几(= v.l.)←机案，從舍出之。”

“All of a sudden, fire breaks out all around and conflagrates the house. The householder’s children, say ten, or twenty, or even thirty remain in the house. Having seen the massive fire breaking out all around, the householder becomes greatly frightened. ... The householder thinks: “As I, myself, have powerful arms, I should, (carrying them) in the folds of my garment or on a table, take (them) out of the house.”

KN.73.2f. ... *yan nv aham sarvān imān kumārakān ekadhye* ($\leftarrow eka\text{-}$)¹ *pindayitvōtsaingen'ādāyāsmād grhān nirgamayeyam*²

“I should, having gathered all the boys together in one place and taken (them) in the folds of (my) garment, go out of the house.”

O.78r1~2. ... *yan nv aham sarvāṇīmāni kumārakāny ekasmim samāvartyam pīthakena³ vā utsamgena vā-m-ādāyāsmād grhān nirgaccheyam*

“I should, having gathered all the boys together and taken (them) on a stool or in the folds of (my) garment, go out of the house.”

There are some other occurrences of the word *yige* 衣襍 which parallels *utsamga* in the Sanskrit texts. I shall quote two examples from the *Genben Shuoyiqieyoubu Pinaye Posengshi* 根本說一切有部毘奈耶破僧事, a Chinese translation of the *Samghabhedavastu* of the Mūlasarvāstivāda tradition by Yijing 義淨 at the beginning of the 8th century, T. 24, no. 1450 (abbr. SBV[Ch])

(3) SBV(Ch) 198b15~18. 其象生天。..... 其夜即衣襍盛衆妙花，往如來所。竹林園中，其光遍照，勝晝日。時以衆寶花散佛身上。

“The elephant was reborn in the heaven. ... He, then, on that night, filled the folds of his garment with many fine flowers, went to the Tathāgata, whose light

¹ A Gilgit manuscript and the older Nepalese mss. read as follows: *ekadhye* (D3), *ekadhyam* (L1), *aikadhyam* (Bj, N3, C5), *ekathyē* (L3, K), *aikathyē* (L2).

² Cf. Yuyama 1987: 124.

³ The word *pīthaka* (“stool, chair”) in this sentence is probably a wrong reading for *pītaka* (“basket”).

illuminated the whole Bamboo Grove (Veṇuvana), surpassing the sun. Then, he scattered many jewelled flowers over the Buddha.”

SBV II 190.8~9. ... *tām eva rātrīnī divyānām utpala-padma-kumuda-puṇḍarīka-māndārakānām puspānām utsamgam pūrayitvā* ...

“(He, then,) on that night, having filled the folds of his garment with celestial flowers, such as the blue lotuses, red lotuses, moon lotuses, white lotuses, *māndāraka*. ...”

(4) SBV(Ch) 176c6~7. 菩薩雖困，遂昇高巖，摘取其菓，擲與鬪人。彼人得已，便自食足，餘殘菓子衣械盛之。

“Despite being tired, the Bodhisatva then climbed up a steep cliff (*sic.* ≠ SBV *vṛkṣa* “tree”), and plucked the fruit and threw it down to the garland-maker. Having obtained (the fruit), the later, then, ate it to his content and filled the folds of his garment with the remaining fruit.”

SBV II 102.2~5. *sa mahātmā parahitādhānatatparah pariśrānto 'pi tam vṛkṣam adhiruhya āmrāphalāni pātayitum ārabdhah; tena puruṣena yāvadāptam āmrāphalāni bhaksitāni, utsamgam ca pūritam*

“Despite being tired, the great sage, who was totally devoted to bringing welfare to others, climbed up the tree and began causing mangoes to fall. The man (i.e. the garland-maker) ate them and filled the folds of his garment with as many mangoes as he obtained.”

It is clear, thus, that *yige* 衣械 in the Chinese translations parallels *utsamga* in the Sanskrit texts. The Sanskrit *utsamga* and Pāli *ucchāṅga* are used, at times, in the meaning of “the fold of a garment, pouched garment serving as a bag, a sort of an apron used for carrying things”⁴. The following are instances from the Pali texts:

(5) Ap 374.27~375.2. *māliko ... ucchāṅgam pūrayitvā agamam antarāpanam ... puppham paggayha ucchāṅgā buddhasettham apūjayim* (“A garland-maker ... having filled the folds of his garment [with flowers], went to the bazaar. ... [Having seen the Buddha,] he took a flower from the folds of his garment and worshipped the best of *buddhas* [with it].”)

(6) Vism 279.5~7. *cheko hi gopālako sakharādayo ucchāṅgena gahetvā rajjudanḍa-hattho pāto va vajam gantvā ...* (“A skilful cowherd, having put gravel etc. in the folds of his garment, with a rope and stick in his hands, went to the cow barn in the early morning ... ”)

Outer garments worn by Indians in ancient times were loose, as they are still at present. People could pull up the hanging parts of their garments and make them like a bag similar to a large pocket into which one could put flowers, fruit, grains, treasure or even dead bodies. The Chinese equivalent *yige* 衣械 has a similar meaning⁵.

⁴ Cf. CPD, s.v. *ucchāṅga*; cf. also Gotō 1980: 12, 13 “Heraushang als Tragemittel”, *ibid.* 15 “eine Art Schürze handelt, die als provisorisches Tragemittel dient”; EWAia, I. Band, 214, s.v. *utsaṅgā* “‘Heraushang’, d.i. ein provisorisches Tragemittel, eine Art Schürze”.

⁵ *yige* 衣械 used to carry a dead body:

爾時，長者子……則以衣械盛女死屍。棄叢樹間而捨之去 (the *Dajing famen jing* [= *Mañjuśrīvikvitāsūtra*], translated by Dharmarakṣa in 301 C.E., T. 17, no. 817, 823c9f.).

Yige 衣械 is used to put flower (balls) for scattering as depicted in the first citation from the Lotus Sutra at the beginning of this article. We find quite a few instances of the same usage of *yige 衣械* in the Chinese translations of other Buddhist scriptures, though *Yige 衣械* has no parallels in Sanskrit texts, e.g.:⁶

(7) 爾時，其在會者衣械上皆化自有華。皆起持是華散佗真陀羅上。(the *Dun zhentuo-luo suowen rulai sanmei jing* 陀真陀羅所問如來三昧經, a Chinese translation of the *Drumakinnnararāja-pariprcchā* by Lokakṣema [fl. 178~189 C.E.] or his disciples, T. 15, no. 624, 355a-7f.)⁷

“At that time, flowers appeared by themselves in all the folds of the garments of the people at the assembly. They stood up, took the flowers and scattered them over Drumakinnara.”

Kumārajīva’s translation of the same scripture and the Tibetan version have no parallels to 衣械: T. 15, no. 625, 374c8. 有天曼陀羅花聚 (“a mass of celestial *mandārava* flowers appeared”) ⇔ Harrison 1992: 100, l. 4f. *me tog man da ra ba'i phur ma byung nas* (“balls of celestial *mandārava* flowers appeared”).

(8) 此十方菩薩飛 皆以衣械諸華 天拘蠶種種具 往供養無量覺
所散華止虛空 合成蓋百由旬 其柄妙嚴飾好 悉遍覆衆會上 (the *Wuliang-qingjing Pingdengjue jing* 無量清淨平等覺經, a Chinese translation of the *Sukhāvatīvyūha*, probably by Zhi Qian 支謙 [fl. ca. 220~257 C.E.], T. 12, no. 361, 288b1~8)

“These *bodhisatvas* from the ten directions, having flowers, celestial *jucan* 拘蠶 (? lit. “seizing silkworms”) and various things in the folds of their garments, flew to

to carry treasure:

爾時，少婦便共交通。老婆羅門聞是事已，心懷忿恨，即取寶物，盛裏衣械，棄婦而去。(the *Zabaozang jing* 雜寶藏經 translated by Ji jiaye 吉迦夜, compiled by Tan Yao 曇曜 in 472 C.E., T. 4, no. 203, 497c11f.).

此北方有國城名石室。國土豐熟，人民熾盛。彼有伊羅波多羅藏，無數百千金、銀、珍寶、車渠、馬瑙、真珠、琥珀、水精、瑠璃及諸衆妙寶。彼捷陀頰國人七歲中七月七日，或以械盛抱戴，隨其所欲，皆悉費用。然彼伊羅鉢多羅藏無所減少。(the *Anabindi hua qizi jing* 阿那邠邸化七子經, tr. attributed to An Shigao 安世高, but probably tr. by Dharmanandi(n) 曇摩難提 and Zhu Fonian 竺佛念, T. 2, no. 140, 862b4~9).

to carry beans:

若淨人食麪豆時，比丘欲得。即從索作是言：“與我麪豆”。淨人不欲與比丘。擗淨人手。瀉著衣械中。(the *Mohesengzhilü* 摩訶僧祇律, the Chinese translation of the *Vinaya* of the *Mahāsāṃghikas*, T. 22, no. 1425, translated by Buddhabhadra and Faxian 法顯 in 418 C.E., T. 22, no. 1425, 358a3f.).

to carry dust and rubbish:

食塵、穀塵、水塵、衣塵、一切塵。是名五塵坌，不須更受得噉。有五種受。有五種受。手來，手受；衣械來，衣械受；篋來，篋受；器來，器受。污賤國放地受。(the *Shisonglü* 十誦律, the *Vinaya* of the *Sarvāstivādins*, translated by Kumārajīva, Puṇyatrāṭa and Dharmaruci in 404 C.E., T. 23, no. 1435, 359c10~13).

⁶ Other examples are as follows: T. 15, no. 588, 111c10f.; T. 11, no. 310, 63b1f.; T. 13, no. 420, 932b11f.; T. 14, no. 426, 67a20f.; T. 15, no. 633, 471b26f.; T. 14, no. 545, 846c15f.; T. 17, no. 818, 832a22f.; T. 17, no. 816, 806b2f.; T. 11, no. 310, 44b6f.; T. 17, no. 815, 793b1f.; T. 14, no. 484, 673a9f. Cf. Karashima 2007: 454f.; ib. 2008: 153~155 = 2016: 47~49.

⁷ Kumārajīva’s translation of the same scripture and the Tibetan version have no parallels to *yige 衣械*: T. 15, no. 625, 374c8. 有天曼陀羅花聚 (“a mass of celestial *mandārava* flowers appeared”) ⇔ Harrison 1992: 100, l. 4f. *me tog man da ra ba'i phur ma byung nas* (“balls of celestial *mandārava* flowers appeared”).

worship the "Infinitely Enlightened One". ... The scattered flowers stayed in the sky and created a hundred *yojana* (-wide) canopy, which, being furnished with a wonderfully decorated and beautiful handle, completely shaded the whole assembly.”

The parallel verses in the Sanskrit *Sukhāvatīvyūha* read as follows:

*bahupuspaputām gr̄hitvā te nānavarṇa surabhī manoramān /
okiranti naranāyakottamām Amita-āyu naradevapūjitaṁ // (2) ...
bahugandhaputām gr̄hitvā te nānavarṇa surabhī manoramān /
okiranti naranāyakottamām Amita-āyu naradevapūjitaṁ // (4) ...
taih puṣpapūṭā iti kṣipta tatra cchatraṁ tadā saṃsthīhi yojanāśataṁ /
svalaṅkṛtaṁ śobhati citradandaṁ cchādeti buddhasya samantakāyaṁ // (7) (Sukh[F] 50.7~52.7)*

“They (i.e. *bodhisatvas*), having taken many flower balls (*puṣpapuṭa*), multi-coloured, fragrant (and) beautiful, scattered them on Amita-āyu, who was the best guide of human beings and worshipped by human beings and gods. (2) ...

They, having taken many incense balls (*gandhapuṭa*), many-coloured, fragrant (and) beautiful, scattered them ... (4) ...

When flower balls were thrown there, they became a hundred *yojana* (-wide) parasol which, being well decorated and furnished with a beautiful handle, shone and shaded the whole body of the Buddha.” (7)

(9) 一一手掌示江河沙華在衣襍(= v.l.] ←諸襍)上。以用供養諸佛世尊。(the *Jianbei yiqie zhide jing* 漸備一切智德經, translated by Dharmarakṣa, T. 10, no. 285, 492b13f.)

“(A *bodhisatva* creates his bodies magically as many as atom-dusts in incalculable numbers of worlds) ... On each of the palms of the hands (of his magically-created bodies), he shows flowers (as many as) the sands of the Great River in the folds of his garments, and worships with them these *buddhas*, the Lords.”

The parallel in the Sanskrit *Daśabhūmika-sūtra* reads as follows:

ekaikena ca pāṇinā gaṅgānadīvālikāsamān puṣpaputāms teśām buddhānām bhagavatām kṣipati. (Daśa-bh 91.9f. = Daśa-bh[K] 192.15 = Daśa-bh[V] 61.30f.).

“(A *bodhisatva* creates his bodies magically as many as atom-dusts in inexpressible worlds) ... By each of the hands (of his magically-created bodies), he throws flower balls as many as the sands of the Ganges river over these *buddhas*, the Lords.”

(10) 其國衆生常以清旦, 各以衣襍盛衆妙華, 供養他方十萬億佛。即以食時還到本國, 飯食經行。(the *Amituo jing* 阿彌陀經, the Chinese translation of the *Smaller Sukhāvatīvyūha*, translated by Kumārajīva in 402 C.E., T. 12, no. 366, 347a8~10)

“Sentient beings of that world constantly, in the early morning, each having placed wonderful flowers in the folds of their garments, (go and) worship a hundred billion *buddhas* of other worlds. At mealtime, they return to their own world, eat their meals and walk about.”

The parallel in the Sanskrit *Smaller Sukhāvatīvyūha* reads as follows:

tatra ye sattvā upapannās ta ekena purobhaktena koṭiśatasahasram buddhānām
vaṇḍanty anyāml lokadhātūn gatvā ekaikam ca tathāgataṁ koṭiśatasahasrābhiḥ
puṣpavṛṣṭibhir abhyavaktrya punar api tām eva lokadhātum āgacchanti
divāvihārāya (Sukh[S.F] 86.6~10)⁸

“Sentient beings, who are reborn there, go to other world systems at the time of a single breakfast to worship a hundred billion *buddhas*, and having scattered a hundred billion rains of flowers on each *tathāgata*, they return to the same world in order to take rest during the day.”

(11) 佛之聖旨使舍利弗及衆會者於衣械上自然有天華香。則取東向，散彼佛上。

(the *Achamo pusa jing* 阿差末菩薩經, a Chinese translation of the *Aksayamatinirdeśasūtra*, translated by Dharmarakṣa [fl. 265~308], T. 13, no. 403, 586b3f.)

“With a sublime intention, the Buddha caused celestial flowers to appear spontaneously in the folds of the garments of Śāriputra and the people at the assembly. (They) took them and went towards the east and scattered them on the *buddhas* there.”

The parallel in the Tibetan version reads as follows:

*de dag gi lag pa g-yas par sngon ma mthong sngon ma thos pa'i me tog gi phur ma
dri rab tu zhim zhing, sna tshogs pa, blta na sdug pa, kha dog dang ldan zhing, yid
du 'ong ba dag byung bar gyur te. de dag gis me tog gi phur ma de dag ... gtor to.
me tog gi phur ma gtor ba de dag sans rgyas kyi zhing der chags te* (Braarvig 1993:
vol. I, p. 18, l. 8f.).⁹

“In their right hands, flower balls (*me tog gi phur ma*), never seen before, never heard of before, fragrant, multi-coloured, beautiful to behold, colourful and pleasing, appeared. They threw them (towards the east, where the Buddha Samantabhadra was.).¹⁰

The word *puṣpa-puṭa* is found only in Buddhist Sanskrit texts¹¹. Max Müller translated it as “bunches of flowers”¹², while Edgerton interpreted it as “flower-sheath, calyx”¹³ and Honda (1968: 271) translated it as “baskets of flowers”. Toshihide Unebe published a

⁸ A Tibetan translation of this text has *me tog skun bu* (*puṣpapuṭa*) in place of *puṣpavṛṣṭi*; Tib(D), no. 115, *mDo sde*, ja, 196b7f. *de bzhiñ gshegs pa re re la yang me tog skon*(read *skun*) *bu* (= *puṣpapuṭa*) *bye ba phrag 'bum mngon par 'thor tel gtor nas nyin mo gnas pa'i phyir slar 'jig rten gyi khams de nyid du 'dong ngo*.

⁹ The reading of another Chinese translation of the same text, translated by Zhiyan 智嚴 and Baoyun 寶雲 at the beginning of the 5th century, agrees with the Tibetan version: 得微妙華，世所希有，其華色香未曾見聞，自然滿掬。……華尋遍至… (T. 13, no. 397, 187a6~8).

¹⁰ Cf. Braarvig 1993: vol. II, p. 66, l. 4f.

¹¹ Except for the above-quoted occurrences, the word *puṣpa-puṭa* occurs in the *Lalitavistara* (abbr. LV) and *Mañjuśrīmūlakalpa* (abbr. Mmk): LV. 297.3f. *ke cāgatā grahiya Meru karetalebhiḥ utsṛṣṭapuṣpapuṭa samsthita antarīkṣe*; Mmk I 111.18f. *kārikaindīvarakusumaiś ca nānāvidhaiḥ mahāpramāṇaiḥ mahākūṭasthāiḥ puṣpaputaiḥ bhagavataḥ pūjām kuryā*. Also, we find this word in a fragmentary manuscript of a *dhāraṇī*, named *Mahāmaṇivipulavimānaviśvasupratīṣṭhitaguhyaparamarahasyakalparāja-dhāraṇī*, discovered in Gilgit and transliterated by Matsumura: 1983: 76. *śeṣam prahastam kartavyam trṣūlam cakram khadgam vajram puṣpaputam gaṇendakakandulam aśih pu* ///.

¹² Müller 1894: 47.

¹³ BHSD, 349~350, s.v. *puṣpa-puṭa*.

detailed investigation of this word (2002: 69~105), in which he concluded that it means “container of flowers, flower basket” (2002: 94).

Though its etymology is not clear, the word *puṭa* seems to mean a round container, sack, bag *etc.*, and its equivalent forms in modern languages mean “any small thing (esp. powder) wrapped up in paper or leaves”; “packet of spices *etc.*”; “small packet”; “paper in which drugs or spices are wrapped”; “food given to ascetics in a leaf cup” and so on (CDIAL, 8253 *puṭa*-). I assume, therefore, that *puṣpa-puṭa* means “a flower ball”, a cluster of flowers made in a round shape.¹⁴

(3) Pouched garments (*utsāṅga*, 衣襍) and flower balls (*puṣpa-puṭa*) in art

Young art historians, Drs. Izumi Ueeda, Tadashi Tanabe, Satomi Hiyama as well as Mr. Kenzō Kawasaki, an archaeologist, helped me to find scriptures depicting pouched garments and flower balls.

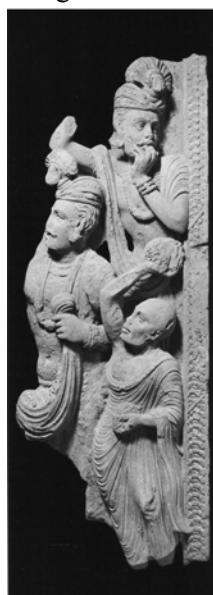


Fig. 1

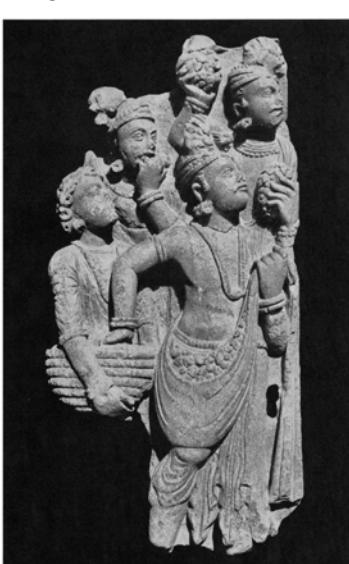


Fig. 2

Fig. 3

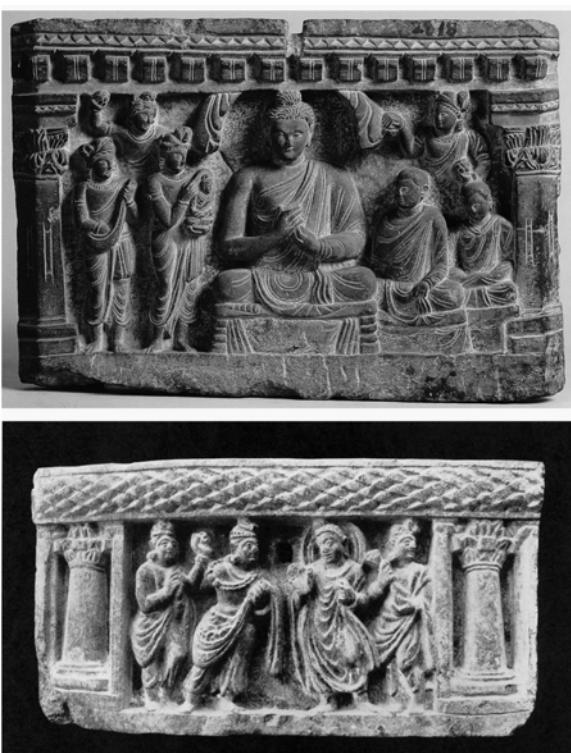


Fig. 4

Fig. 1 A depiction of taking flower balls from a pouched garment and throwing them, Butkara, Pakistan¹⁵

Fig. 2 Flower balls and a pouched garment on a relief, Butkara¹⁶

Fig. 3 A depiction of female deities' throwing flower balls and a pouched garment in a scene showing King Udayana presents the Buddha's image to the Buddha, Sahri Bahlol, Pakistan¹⁷

Fig. 4 A depiction of taking flower balls from a pouched garment and throwing them, Butkara¹⁸

¹⁴ Akira Yuyama interprets *puṭa* as “packet, parcel” and translates the phrase *candana-puṭam grahiyāna ... abhyokireyu ... bodhisattvam* in the *Ratnaguṇasamcayagāthā* as “having taken a packet of sandal powder, ... would scatter ... upon the bodhisattva” (Yuyama 1972: 33). I assume that the above-quoted expression *bahugandhapuṭān* in the *Sukhāvatīvyūha* means “many incense balls”. In the *Mahāvyutpatti*, *puṣpa-puṭa* is rendered into Tibetan as “*me tog gi phur ma*”(Mvy 6112), which means “a bag of flowers”, i.e. “flower ball”.

¹⁵ Hallade 1968: pl. XII.

¹⁶ Faccenna 1962: vol. II-2, pl. LXXXIV.

¹⁷ Tokyo National Museum 2002: 50, fig. 28.

¹⁸ Faccenna 1962: vol. II-2, pl. LV.



Fig. 5 A depiction of female deities' taking flower balls from pouched garments and throwing them in a scene showing the Buddha's preaching to the gods in the Trāyastriṃśa Heaven, from Sikri, Pakistan¹⁹

Thanks to these scriptures, we now know the forms of *utsaṅga* = *yige* 衣械, meaning “pouched garments”, and *puspa-puṭa*, meaning “flower ball”. Now we can understand better what the passages in the above-quoted texts describe and we are able to imagine the scenes vividly. For example:

(1) 諸梵天王 … 各以衣械盛諸天華 … 即以天華而散佛上。其所散華如須彌山。
("Each, having filled the folds of their garments with celestial flowers, ... Brahmā kings ... scattered celestial flowers over the Buddha. The scattered flowers were as large as Mount Sumeru.")

And its Sanskrit parallel:

KN.165.3~12. *Mahābrahmāṇas* ... *divyāṁś ca Sumerumātrān puṣpapuṭān gr̥hītvā ... taiś ca Sumerumātraiḥ puṣpapuṭais tam bhagavantam abhyavakiranti smābhiprakiranti sma* ("The Great Brahmā, having taken celestial flower balls as large as Mount Sumeru, ... They scattered and strewed the celestial flower balls as large as Mount Sumeru on the Lord.")

As I wrote above, the word *puspa-puṭa* does not occur in the Pali literature and is found only in Buddhist Sanskrit texts. The scenes of filling the folds of their garments with celestial flowers and scattering them over the *buddhas* or *bodhisatvas*, described in the Buddhist Sanskrit texts, might have been inspired by scriptures in Gandhāra of similar scenes, and maybe not the other way round.

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Bj = Ms. formerly kept in the Library of the Cultural Palace of the Nationalities, Beijing (written in 1082 C.E.); C5 = MSS. kept in the Cambridge University Library, Add. No. 1683, No. 1684, No. 2197; D3 = Gilgit MSS. kept in the National Archives of India (New Delhi), the British Museum (London), and in the possession of Mr. M. A. Shah (Lahore); K = Ms. kept in the Tōyō Bunko, Tokyo (brought from Tibet by Rev. E. Kawaguchi) (written in 1069/70 C.E.); L1 = Ms. kept in the Potala Palace, Lhasa; L2, L3 = MSS. now kept in the Norbulingka, Lhasa, written in 1065 C.E. and 1067 C.E., respectively; N3 = Ms. kept in the National Archives of Nepal, Kathmandu, No. 5–144.; O = the so-called Kashgar manuscript, actually discovered in Khādaliq but purchased in Kashgar

¹⁹ NHK 1994: 190, fig. 137.

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